222 413 [405] makes a forked hook, which takes hold of the honeycomb when the stick is withdrawn from the bee hole. Finally, the Hottentot makes a honey bag, *//kxo·rob, from the hide of an iguona, in which he collects honey. [Picture. Honey stick, 1/5 natural size.]

4. Salt

263 317 Salt exists in Namaland in the coastal desert in sufficient amounts for household use. (Cf. Plate IX, below.) The women collect the salty earth in pails, fill them up with water, leave the liquid till it is clear and then pour it off into a flat dish and leave it in the sun to evaporate.

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5. Eating Meals

264 Eating meals is not associated with any special time. Only breakfast, as the first meal of the day, has a name, so·bos. When at the hut the time and place of a meal is determined by the arrival of the cattle, when traveling by the division of the marches into treks, and on the hunt by a lucky shot.

264 415 The branches of Mesembrianthemum Marlothii Pax (cf. page 85) are often used in the field for dishes and plates, but other bushes are also used. In permanent households the wooden !ore·s serve as eating dishes. A large wooden spoon, //go/a·b is used to serve the food from it to those sitting around. [Picture. Wooden Spoons, 1/5 natural size.] There are no specific eating habits. Only two occasional customs, which are observed here and there when people are in a good mood, came to my attention. 264 If the hunt for bulbs has been successful, then everyone sitting in a circle around the full pot enjoys a childish pleasure called *a·m//ga·ro. It is not an improvised jest but a custom well known to the people. One after another, each may help himself as long as he succeeds in catching the bulbs which he must throw into the air in his mouth. Even old people participate in this game.

264 524 Tsu·bugu/hu·ru is a game which the children play. They cut up a piece of meat given to them in common into small pieces, place the pieces one after another on a stone, and as soon as the hand of the person who places the meat there is withdrawn, the others quickly try to seize it. The piece belongs to the quickest.

10: Grevenbroek F-5 (ca. 1694) 1933
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the use of it.[8]) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of scant living and order their whole existence in the rigorous manner of the Rechabites.

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Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.[9]) The women also bake a coarse bread, and pound a grain unknown to our countrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.[10]) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

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If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

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Europeans do so" (Moodie, *Record*, 417). Grevenbroek evidently had these statements in mind when writing the passage above. Schreyer (*op. cit.*, 45) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

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[9]) Soga (*The Ama-Xosa*, 399-401) also speaks of two varieties of Kafir beer, *utywala*, a mild inebriant, mostly used at social gatherings, and *amarewu*, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amaxhosa had corn from which "they make very well tasted and nourishing bread, and brew beer both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Moodie, *op. cit.*, 418).

[10]) Kafir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godée-Molsbergen, *op. cit.*, 67).

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10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

If I may be allowed a conjecture, I should say that the reason of their hanging the entrails round the neck of the patient and anointing him with fat is to check the excessive exhalation of the vital spirits, and, by closing the pores of the body, to keep out external cold and foster the native heat.

The pasture grass found in the stomach or bowels of the victim, and the excreta, are cooked by some together with the flesh and looked upon as a great treat: not a very refined one to be sure! Others fling these things before the sick man's door, and when the marrow has been extracted from them by the heat of the fire, they anoint the sick man with it, a very powerful remedy. They treat the patient also by fasting and dieting. A favourite diet is cow's milk boiled with a handful of pepper and other aromatic herbs, and given to the patient cold.

A very frequent remedy is to turn the patient on his back and on his front and make water on him. They do not allow even his face to escape a bath of urine. Some even take, in a sea-shell or tortoise-shell or some other vessel, the amount of water discharged by one man, mix it with a powder from a certain plant, and administer it to the sick man. They do not attach any healing property to the water of women; the women themselves think it injurious to them. But sometimes a sick woman is made to sit upon her haunches with her legs bare, while the men make water upon her from the knees to the feet.[43])

When a woman is ill, they take fresh cow dung, mix it with water, and heat it on the fire; the woman is put to sit in a trench, and the warm water is dashed over her legs up to the waist. The patient sometimes recovers, but in my opinion most of the credit is due to Nature which always strives to preserve itself.

As a cure for disease they also employ scarification or criss-cross incisions in the skin of about a finger's length, especially on the chest and sides. The cuts are made very close to one another. Sometimes also they try cautery.

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in a circle round their fire. The 'doctor,' after addressing himself to the sun with much gesticulation and talk, went up to the patient, who was lying completely naked on the ground, and began to make water all over him, from the head down all over the body, until his flow had ceased; the other Hottentots, 7 or 8 in number, then faithfully followed his example. The patient, after being lustily bathed and washed in this way, went to sleep in his kaross, and the following day was again fit enough to accompany us" (*op. cit.*, 31-2). Kolb also gives a good deal of attention to this mode of treatment (*op. cit.*, 566 ff.).